

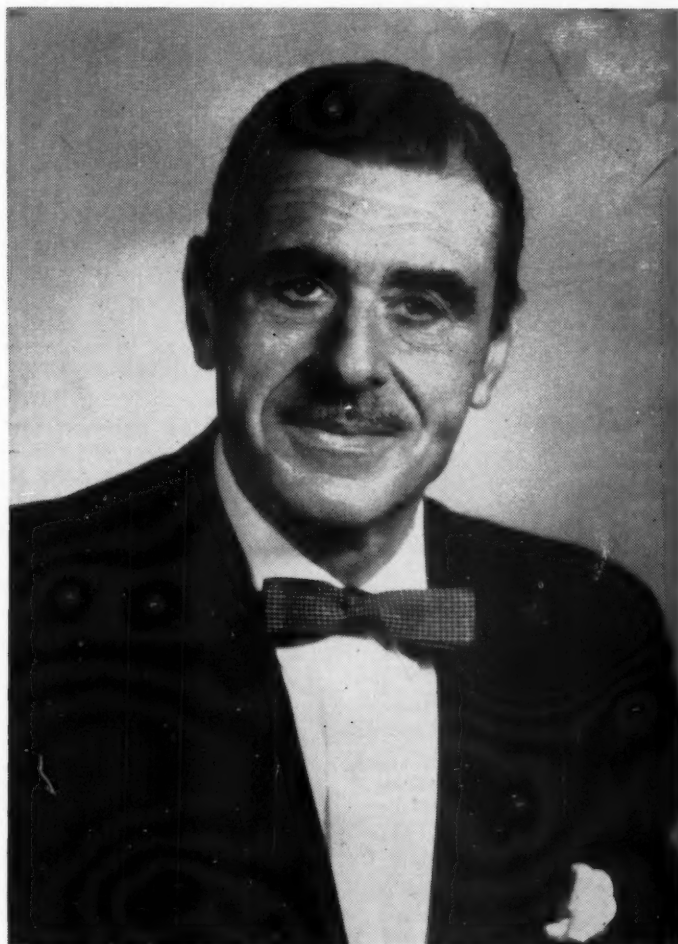
The

AMERICAN

RATIONALIST

VOLUME 5 • No. 3 • SEPTEMBER - OCTOBER 1960

• THE MAGAZINE FOR ALL RATIONALISTS . . . ORGANIZATIONAL NEWS . . . READERS' FORUM . . . BOOK REVIEWS



Peter Charlton, Writer, Lecturer, Investment Broker Associated with New York Stock Exchange, Member of the National Board of the Committee for a Sane Nuclear Policy and is Chairman of the Committee in Southern California. (See his Article on Page 10)

A rational approach featuring faith in Man, his power to solve his own problems, and his ability to build a better world for a glorious future.

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THE AMERICAN

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**AT THE ANNUAL MEETING OF THE
RATIONALIST ASSN., INC.,**

held August 14, 1960 — it was decided, in the interest of efficiency, to consolidate the Editorial, Book Service, and Publication Offices of the American Rationalist at 6720 SOUTH ASHLAND AVE., CHICAGO 36, ILLINOIS. — This change is effective immediately.

Confidentially Speaking



It's Time to Celebrate

Recent information from our capable Business Manager, Arthur B. Hewson, and from our efficient Secretary, Pat O'Connor, indicates that it is truly time for all subscribers and readers of the **American Rationalist** magazine to share with its staff members the genuine sense of satisfaction which all of us enjoy in the realization of something significant accomplished, a definite goal achieved, a major objective realized, a real victory won at considerable cost of both effort and expense. There is plenty of work and plenty of credit for everybody. So we invite all interested friends to join us in celebrating the fact that the number of "Paid Subscriptions" to the **American Rationalist** magazine has doubled during this past year. Yes, it is time to celebrate! Most publishers would certainly consider their publication a definite SUCCESS under similar circumstances. And by the same token its major policies would be well justified.

In Other Magazines

For the benefit of all our readers we desire to call attention to two very important articles in recent publications with national circulation. One is titled "The Other Side of the 'Catholic Issue'," by Dr. John A. Mackay, President of Princeton Theological Seminary, 1936 to 1959, which appears in the July 4th, 1960, issue of U. S. News and World Report . . . The other is titled, "What Happens When You Don't Believe in God?" by Arnold Hano in the July issue of PAGEANT magazine. These two splendid articles are of major interest to all readers of Rationalist and other liberal and humanistic publications.

Major Political Campaign Issues

In this issue of AR we are publishing several articles on major political issues which will affect, and therefore should concern, every American citizen. As a non-profit organization and publication we are not permitted to recommend or to support any particular candidate but we are free to discuss the various political issues before the country, and if Rationalists are as rational as we believe them to be they will be able logically to connect the right candidate with the appropriate issue. Many readers will join active political groups.

Unless the two major political parties offer a better choice of candidates than are now in prospect they have nobody but themselves to blame if millions of voters remain at home on Election Day next November 8th.

LOWELL H. COATE, Editor.

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A GUEST EDITORIAL

A Real Religious Issue In The Campaign

by OSCAR RIDDLE, President
American Rationalist Federation

Failures and upheavals of the past six weeks in the area of American foreign relations have greatly increased the probability that new and powerful measures of cold-war national defense will become a dominant issue of this year's presidential campaign. It would be vastly disheartening if the new strategy were solely defensive and expensive — deprived of durable and constructively aggressive policy. Again, it is only within recent months, but increasingly with each passing week, that considerable numbers of our influential citizens have become acquainted with the stark facts that relate the current population explosion to the past, present and future effort of our government to raise the standard of living in a number of quite diverse foreign lands. Our citizens are thus learning that the economic growth resulting from our financial aid to underdeveloped lands is always cancelled in part by simultaneous population growth, and in some of them it is completely cancelled.

During the past four months several thousands of our more alert and civic-minded citizens could also learn ("The Humanist," Feb. 1960) why governments of the free

world may now use neither word nor act to assist or invite the "havenots" to self-help through birth control. That information came in these words of Dr. Brock Chisholm, former Director-General of the World Health Organization at Geneva: "For instance, no person can get anywhere in any agency of the United Nations, or in any of its committees or commissions, who tries to talk frankly about population problems and their solution. The Population Commission . . . makes terrifying reports every year but it does not make any constructive recommendations because it is not allowed to. Every committee and commission of the U.N. and of all the specialized agencies is in a pinch — under the influence of the Roman Catholic Church — and no delegate from the United States, from Canada, from France, from Britain or any of the many other countries is in a position where he can even begin to defy that taboo."

If, at this time or in the next decade, a Catholic should conceivably become the President of the United States, it is precisely here that we meet the religious issue that won't go away. Not bigotry, but this new and fast-

spreading need to make our assistance to Asia and Africa more effective by helping the newly developing nations to control their population, is involved. Whatever the attitude of our two great political organizations, it is now evident that the nomination of able and personable Senator Kennedy, or another Catholic, will unleash this year a formidable attack on the Catholic hierarchy. Formidable because many of those who will volunteer to speak or write on this subject in practically all communities of this country are informed, honored, and generally non-political citizens, citizens deeply and patriotically committed to asking our government to use both hands instead of one in this huge and unpredictable contest with Communism. Formidable, indeed, because what they can say or write is simple, long-submerged and explosive truth.

That the "religious" issue involves both the presidency and the Catholic Church in a quite special way is largely self-evident. They are two executive agencies with power to determine American policy. Under a Catholic

President a change from our present Catholic-enforced policy, or even the prevention of a further extension of it, is inconceivable.

The size of our danger and problems grows daily; but the definitive documents are at hand. The firm opposition of the Roman Catholic Bishops to "artificial birth control" was published in late November. Promptly, on December 3, the following words of accord, on the primary question of the aloofness of our government, were among those released by President Eisenhower: "I cannot imagine anything more emphatically a subject that is not a proper political or governmental activity or function or responsibility." This basic problem never surfaced in recent primaries in Wisconsin and West Virginia. Among those who now hold that "the cold war is in fact an all-out struggle for the survival of freedom" there is already a host who rate that freedom far higher than partisanship. That growing group can make itself heard and understood in this campaign.

Platform Committee Of The Democratic National Convention

STATEMENTS AND TESTIMONIES DELIVERED AT THE PRELIMINARY HEARINGS, LOS ANGELES, CALIFORNIA, JUNE 17, 1960

Testimony Of The American Civil Liberties Union Of Southern California

The American Civil Liberties Union of Southern California appreciates this opportunity to appear before the 1960 Platform Committee of the Democratic Party for the purpose of presenting views on matters of deep concern to us, and, we think, to all Americans.

We commend the Democratic Party for the democratic process being employed in the construction of its 1960 platform, on which many organizations of widely varying views may contribute to the definitions of the issues around which the 1960 political campaign will be conducted.

On another occasion, we hope to have a comparable opportunity to present our concerns to an appropriate committee of the Republican Party — especially since we believe that a full and forceful defense of the principles of the Bill of Rights is a primary responsibility of both major political parties . . .

For nearly fifteen years, following World

War II, the American people have been challenged, as they have never been before, to deepen their understanding of their own principles of life and to demonstrate the fulfillment of these principles. The American way of life — though this phrase may be distorted by those of little understanding and even less courage — is the way to freedom, justice, and equality. A code of conduct is written for Americans in their constitution and Bill of Rights; it is written also in the tested experience of our people, an experience which has on every occasion demonstrated the moral strength and practical wisdom of staying on the straight, true course defined by our Constitution.

In a world full of the fear of totally destructive war and torn by rapidly shifting relations among nations and peoples — in a nation grown great by reason of its principles, yet unsure of these principles — it has been possible for some to lead us away from our sure foundations.

In 1960, it is late, but there is still time to reaffirm our faith in freedom, our dedication

to justice, and our determination to enjoy the equal protection of the laws. We of the American Civil Liberties Union urgently call upon the Democratic Party, as we do upon the Republican Party, to lead our people toward a new understanding of and respect for their guaranteed civil liberties and rights — as citizens of a free society, appointed by history to be leaders in a world searching for freedom, justice, equality.

We urge the most serious reappraisal of the present status of American constitutional principles and a bold statement of national policy which will again strengthen and restore these principles. This is a large and difficult task, but we can think of no more necessary nor valuable contribution to the future security and well-being of our nation. Many policies need to be reappraised, many laws repealed, many procedures revised, many new provisions added. As indicated earlier, this statement will concern itself with only a few of these matters.

First, we urge the Democratic Party to call for the abolition of the House Committee on Un-American Activities.

This Committee, always of dubious constitutionality, has demonstrated over many years, and most recently here in California, that it has contributed little and destroyed much of value to our nation.

We believe, with Congressman James Roosevelt, that the House Committee on Un-American Activities has become "an agency for the destruction of human dignity and constitutional rights; has invaded an area forbidden to Congress — the area of free speech; has acted as a court without the restraints of fairness and impartiality which we impose upon our judiciary; has undertaken to constitute itself as a roving police and prosecuting agency; has encroached upon the jurisdiction of other committees, governmental agencies and the police; has ignored the complexities of human behavior and has wasted our money by ponderously investigating and restating the obvious."

It is time that the Committee be abolished.

Second, we urge the Democratic Party to call for a complete revision of American immigration and naturalization policies.

For eight years the Walter-McCarren Act has promoted hardships and discrimination and has worked to diminish American prestige throughout the world. It is high time that new policies be adopted for the admission of worthy immigrants, the granting of American citizenship, and the processes of deportation.

The racist quota system of the Walter-

McCarren Act should be replaced by a sensible plan of pooled quotas.

A statute of limitation of no more than five years should be instituted affecting all deportations.

A measure along the lines of the Celler-Roosevelt bill now in Congress would go far toward correcting the evils and inequities of the existing law.

Finally, we join many other organizations and individuals in America in calling upon the Democratic Party, as a national political force, to pledge itself to the speediest removal of all restrictions and discriminations which now prevent Negro Americans from enjoying full equality.

National provisions and procedures to ensure the right to vote — fair employment practices, fair housing, equal access to education — these are among the steps required to end second-class citizenship for Negroes, wherever they live in the United States.

Again, we commend the Democratic Party for this hearing and the serious and thoughtful approach to platform construction it represents. We are grateful for this chance to present our views to you.

Although the American Civil Liberties Union is strictly non-partisan, we will be watching anxiously as the 1960 campaign moves forward for signs that the Democratic Party concurs in our view that, despite all the many other issues confronting the American people today, no effort is more important in 1960 than the straight-forward restoration to American life of the principles of freedom, justice, and equality guaranteed every person in our nation by our Constitution and Bill of Rights.

Eason Monroe, Secretary.

Statement Respecting Abolition Of The Death Penalty

I oppose the death penalty as a useless and socially harmful primitive rite. As a staff physician at San Quentin, I discovered the meaning of the phrase on the death certificate, "Cause of death — Legal execution." — I discovered that this euphemism cloaks a deed hardly less outrageous to those close to it than the acts for which it is supposed to be a punishment.

I inevitably came to know personally many of the so-called monsters on death row. It is a terribly disturbing discovery to find that they are only fallible humans like ourselves. Some of them have been deeply hurt by life and in turn are hurting back. Some, I think, truly are rehabilitating themselves, some are

incapable of even understanding their situation, and some are innocent of the crimes for which they are to die. One man who spent 15 months on death row many years ago is now a patient of mine and a respected citizen of this community.

It fell my duty to attend the execution of William Edward Cook, whose crime had been brutal indeed, involving the killing of an entire family. He died with a strange grin on his lips which seemed to denote some satisfaction on his part now that he was involving society in the same act for which he was condemned. I signed his death certificate with a sickness in my stomach. "Justice" revolted me. Since that moment I have been trying with what powers I have to drag the gas chamber out into the bright light of day so that euphemisms can no longer hide its ugliness.

There is an almost universal revulsion toward the death penalty by our correctional authorities. To understand this, recall that in general, the people who staff our correctional institutions have dedicated their lives like doctors to a healing art. Many of them are highly trained professional people. When we ask these same people, at more or less regular intervals, to lay down their healing tools and kill one of their patients, we do an atrocious thing against which they justly cry out. And I cry out!

It is not, however, my intention here to attempt to convince you of the futility of the death penalty as a deterrent to violent crime, or of its highly discriminatory use against the poor, the friendless and the mentally sick, or of the danger of irredeemable error inherent in its use, or of the great financial burden which death penalty trials and death rows impose upon the society. Because of time limitation, I must presume you are familiar with these aspects of the problem.

May I, however, urgently call your attention to the relationship which this issue bears to world affairs, and most especially to our stature as leader of the peoples of the world who treasure human freedom and honor human dignity. If we are to retain and justify our leadership, now so painfully challenged, we must present to the world a government with integrity above question and a government able to be proud of its internal as well as its external acts.

Among most of the peoples whom we lead, the death penalty already has been consigned its place in history. Its continued use by us does nothing to enhance respect for our justice and our country in their eyes. At its very

foundation, the struggle in the world today is between those who respect the preeminence of the state as opposed to those who respect the preeminence, even sacred nature, of the individual. Our entire philosophy of government of the people, by the people, and for the people, is based on this respect for the individual human being just because he is a human being.

For this reason, and alone it is sufficient. I am convinced that it is the duty of the Democratic Party to issue to the nation a call to greatness that will match our heritage and the challenge we face. Fidelity to our principles, so necessary to greatness, demands that we also among the nations renounce the penalty of death. I therefore call upon my party to make this renunciation of the death penalty a permanent plank in the platform upon which it stands.

William F. Graves, M.D.

Statement By George McLain In Behalf of All Senior Citizens

Fellow Democrats:

My name is George McLain. I am president of the National League of Senior Citizens, with 250,000 members in 23 States, and chairman of the California Institute of Social Welfare, composed of some 50,000 elderly, blind, and disabled Californians. In more than 20 years of day-by-day, person-to-person contact with the aged, I have come to know their problems, hopes, and fears with a depth of understanding denied to those whose relations with the elderly are on purely academic or theoretical levels. I hope that my comments today, based on my own practical experience, prevent the Democratic Party from making disastrous mistakes — mistakes that may cost them millions of votes in the November elections.

It must give full attention to the problems of the elderly, for their's is one of the most pressing domestic issues of our time. Unless their needs are met, we may see a political earthquake that will upset the balance of National partisan power for years to come.

While this committee is hearing testimony that will shape the party's platform, events are taking place that may make all your platform promises empty shouts in the wind. I wish the Democratic Party will offer America's elderly real hope for the future. But it cannot expect their support in November, based on pious pledges, if the aged are insulted in the present. And that is just what is happening in Washington, D.C., where the Democratic Party has undisputed control of both houses of Congress.

I refer specifically to the so-called Mills Bill (H. R. 12580) reported out of the Ways and Means Committee as 1960's offering to the aged of this rich nation. Instead of a real medical care program for our 16 million citizens of 65 or older, which the Democratic Party leaders promised, it proposes a counterfeited plan. Only one-half to one million would receive any health protection at all, and then only by subjecting themselves to a means test. Moreover, the States would have to adopt the plan on a matching basis. How can many of the States afford this? Twenty-four of them can't take advantage of available Federal funds for Public Assistance medical care now! The Democrats promised expansion of coverage in Social Security. The Mills Bill would be a joke in this respect, if it weren't so tragic. It extends Social Security to 150,000 physicians, who have fought social reforms, thru the American Medical Association, for years. Some State and City workers are also included, as well as citizens of Guam and American Samoa. Not a line to benefit the millions of hopeful Americans who expected protection from this Congress. Nor does the Mills Bill even mention a lower eligibility age, or an increased ceiling on earnings permitted Social Security recipients.

Only a few days have gone by since this farce of a Bill was reported out of the Ways and Means Committee. But our headquarters here in Los Angeles is now deluged by wires, letters, and telephone calls from outraged oldsters. As a Democrat, I find it deeply humiliating to admit that this party has bowed again to pressures of reaction, and the timid fear of a Presidential veto, in recommending the Mills Bill.

If the Mills Bill is the measure of concern the Democratic Party really feels for the elderly of America, how can you ask for their votes?

The only way in which the Democratic Party can honestly seek the votes of the elderly this Fall, based upon a progressive, 20th-century platform, is to show good faith now. I urge this Committee to exert all possible influence on Democratic leaders in Congress, both the House and the Senate, to amend the Mills Bill into realistic form. Its medical care features should be liberalized into something resembling the Forand Bill, or the McNamara Bill. — The ceiling on earnings for Social Security recipients should be lifted. Revisions should be made now in eligibility ages. And Social Security coverage should be extended to the millions who have pleaded in vain for so long.

Then the Party can proceed in shaping a 1960 platform for America's elderly that will be an inspiration for every voter of middle age or older. Otherwise, we will be driving our elderly voters into a bloc, creating a new, but devastatingly powerful, minority group of our most deserving citizens.

Those of you who have observed the recent California Democratic primary election saw how some 650,000 elderly Democrats voted for their own presidential slate. Many were very surprised by the strength of our senior citizens. But my experience has taught me that the elderly are concerned with their own problems first. Party allegiance comes second. I believe that if the June 7 election had permitted a cross-filing vote, the "old folks" total would have been twice 650,000. Republicans would have felt their resentment, as well as Democrats. Keep uppermost in your minds, however, that the Democratic Party will feel the "gray-haired revolt" first, since it is the party in power . . . and the party must accept the responsibility.

Let's face that responsibility now, by alerting Democratic leaders in Washington, D.C., that they must take action . . . or face reaction in November. All our pious pledges for the future won't be a tinker's dam unless the present Democratic Congress shows it has heart, vision . . . and the guts to stand up to a Presidential veto.

As for the 1960 Democratic platform, I recommend the following, as the spokesman for the two organizations which I represent:

1. Increase Social Security benefits to equal earnings under the Federal Minimum Wage Law, now about \$173 per month. Although this would not match benefits offered in some other Western nations, the increase would help to offset the inflation that has steadily reduced the buying power of retirees.

2. Include all State old-age pensioners into the Social Security system, regardless of past employment. This would result in savings to State and local taxpayers, amounting to many millions in every state annually.

3. Reduce eligibility ages for both men and women. Automation and reduced job opportunities for older workers make this step an inevitable necessity.

4. Include the Federal Government as a one-third contributor to the Social Security Fund, to lessen the financial burden on employees and employers. This is the plan adopted by many foreign nations to make liberal retirement programs possible on an equitable basis for all.

5. Immediately double the present \$1,200 annual earnings limitation imposed on Social Security recipients, and provide for periodic increases in the future. The economic "hand-cuffs" now in force create severe hardships for senior citizens who are able to accept casual employment and drive many to Social Security "cheating" in order to survive.

6. Abandon the "trickle-down" approach to Federal aid for housing for the elderly, and embark on a "crash program" to enable non-profit corporations to develop low-rent housing facilities for the aged. Since 1956, when Congress adopted the first Housing for the Elderly section of the Federal Housing Act, the present policy has produced a piddling handful of living units for senior citizens, to the bitter disappointment of the millions who regarded passage of the 1956 law and subsequent amendments as the answer to their long-time dreams.

In broad terms, these are the steps that we feel the Democratic Party must follow, if it is to fulfill its promise as the party of the people, in the future as well as in the past.

Thank you,

George McLain.

Testimony Of Robert A. Scalapino On Behalf Of Americans For Democratic Action

Mr. Chairman and distinguished members of the Committee: — My name is Robert A. Scalapino. I am a Professor of Political Science at the University of California, Berkeley. Last year, I was one of the co-authors of the Report to the Senate Foreign Relations Committee on United States Foreign Policy for Asia. Today I appear on behalf of the Northern California Chapter of Americans for Democratic Action, of which I am an officer. I appreciate the opportunity to testify today before your Committee to present our Chapter's views on American Far Eastern Policy.

In the coming decade, we shall witness the rising importance of Asia and Africa in the world. Our own strength and security will depend increasingly upon the degree to which we are able to interact successfully with the Asian-African peoples, to meet their hopes and aspirations. To do this, we need new policies and new attitudes.

First, we should seek to create in Asia a new image of the United States. We are a revolutionary society where the common man has scored his greatest gains in the last quarter of a century. We are a society that has welcomed and supported change. We are also a society

that has sought to combine technology and culture, to make art, literature, and music available in unprecedented degree to all our people. It is only when the Asian intellectuals and common people begin to realize these facts that our symbolism can evoke a more sympathetic response. And above all else, we are a society that wants peace and the just settlement of international disputes by peaceful means.

Throughout much of Asia, it remains uncertain as to whether economic progress and political freedom can go together. This is the gravest challenge to the strength and meaning of the free world. Massive sums for military bases and weapons will be wasted if the peoples of this region lack the will to defend themselves because of utter poverty, wholesale corruption, economic chaos and political anarchy. During World War II, when our very survival was at stake, we were willing to invest our best brains and limitless sums in the Manhattan Project. Our survival is again at stake, for if open societies fail and totalitarianism wins in societies like India, Indonesia, and Burma, the world balance of power will be profoundly affected.

What is to be done? First, the American people should be alerted to the problem. It is time to stop pretending that trends in Asia on balance are favorable to us, that time is on our side, that we can afford to drift without a policy, cut economic assistance, and depend upon our military bases. The next ten years are critical ones in determining the fate of non-Communist Asia, and through this, our own world position. Yet the present administration has not produced a bold, dynamic program to meet these years, or even properly alerted the American people to the nature of the problem.

Now is the time to invest more American brains and money in the economic growth of the non-Communist nations of Asia. We should offer to work as partners with the leaders of free Asia. Only in this manner, can long-range economically sound programs be developed, financed and sustained. Naturally, a multipronged attack on these problems is important. Private trade and investment can and should play a growing role. Regionalism and multilateral cooperation reserve full support. The responsibilities of the Asian countries themselves should be underlined. But above all, it is essential that the United States, as the leader of the free world, commit itself seriously to tackling the problem of economic growth in late-developing societies as the most basic problem of our times . . .

The above points apply to the whole of Asia, but the economic issue is particularly applicable to South and Southeast Asia. With respect to other area problems, events in Japan at the moment are rightly causing great alarm. These events have many causes: Marxist and Communist pressures at home and abroad; political mistakes of the Kishi government, its general slippage in popularity, and the deep cleavages in the Japanese conservative movement, basic weaknesses in Japanese democracy; the unfortunate timing of the U-2 episode, the Summit collapse, and certain long-range shortcomings in American policy. Essentially, the American-Japanese alliance today is still shallow because we have cultivated mainly the government in power and the conservative class. Our relations have been too narrow, and thousands of leaders from Japanese student and intellectual-labor groups have felt neglected and estranged. Only a minority of these are Communists or on the far left. We have long needed a policy of diplomacy in depth, a policy dedicated to reaching more of the people of Japan. Especially, we need a much expanded program of intellectual and cultural exchange. The intellectual is a key to political stability in Asia — and he has been too much ignored by the present administration. Then when the left mobilizes significant intellectual support, we wonder why.

United States-Japanese economic relations are one key to the future of this alliance. Both parties bear responsibilities. Japan should provide satisfactory conditions for legitimate American business and investment in Japan, and continue vigilance against unfair practices. We must also guard against unfair practices, and against any "protectionism." To build up tariff walls is to tear down our alliance with Japan. Rather, we should move toward the creation of either a US-Japan Economic Commission or a more general Pan-Pacific Trade Commission which would engage in discussion and policy recommendations.

Our Okinawa policy must be a part of, not apart from, our Japan policy. The political facts of life dictate that Okinawa is Japanese and must at some point revert to Japan. The only realistic policy is that of accepting the fact of the gradual and ultimate reversion of Okinawa to Japan, and developing plans now to take account of the timing and adjustment needed to insure long-range American interests.

In Korea, the United States was too weak for a very long time. We hid under the slogan "non-interference", ignoring the fact that mas-

sive military and economic aid is interference, and that we could not escape responsibility for trends in Korea. We allowed a government to sink into massive corruption and employ authoritarian, brutal practices with no effective protest, and we paid all the bills. Now we have a new opportunity to work with Koreans in the tasks of economic and political rehabilitation. We must not fail again. The youth of Korea are restless and unhappy. Democracy is very much on trial, and we bear a much more direct responsibility here than in most areas.

The China problem is one of the gravest faced by us in the world. Our present policy of attempted containment of Communist China through isolation is too negative, defensive, and unrealistic to succeed. Communist China is already involved in every world issue from economic aid to disarmament. The real issue is whether she can be forced or persuaded to enter into international law and order. Our present policy is of no aid in this respect. It merely posits our rigidity against theirs, and permits, therefore, only a minimum of pressures to be brought upon China by our allies, the neutrals, and the Soviet Union herself. It is not politically feasible for the United States to recognize Communist China or support her admission into the United Nations at this time. However, we should begin a policy of exploration and negotiation with that state. A realistic China policy today involves the acceptance of two new features: 1. A policy which would offer the mutual exchange of journalists, scholars and commercial representatives and negotiations on substantive issues, like disarmament, inviting the cooperation of Communist China. 2. A policy which, having shown flexibility, would garner greater world support and induce greater pressures upon Communist China if she chose not to cooperate.

There is absolutely no reason why we should be committed to the defense of the offshore islands. On the other hand, there are good reasons why we should be committed to the right of the people on Formosa to determine their own destinies. Our ultimate goal must be a one China-one Taiwan policy.

Finally, our policy toward Asia must be one that views Asians as partners and equals in the great tasks that lie ahead. We must increasingly solicit Asian opinions and advice, as well as giving our own. The age when we can preach to the Asian is over. But the age when we can talk with the Asian in some senses has just begun. Let us create a policy to take advantage of this fact.

A Modern Application Of '76 Is Needed

by PETER CHARLTON

Peter Charlton has lived with his family in Pasadena and Altadena, California, for more than 25 years. He serves on the National Board of the Committee for a Sane Nuclear Policy in New York and is chairman of the committee in Southern California. He is chairman of the Advisory Board of the United World Federalists. For over 27 years he has been an investment banker associated with a New York Stock Exchange firm.

Secretary of State Herter recently stated: "Unless the course of events is changed and changed soon, both sides (the United States and the Soviet Union) face unacceptable risks of general nuclear war, which could approximate suicide."

What is the basic disease which precipitated events into such a dilemma? What means could and must be used: to control a danger which could destroy civilization and all the values for which our country has worked, since 1776? What is lacking? What can be done to relieve the fears and tensions which pervade the lives of all people in the free world, so that we could put our resources to solving the problems which face us? — such basic problems as inflation, a good standard of living for our growing population, relieved of the burden of spending \$100,000,000 a year in the world on armaments.

The answer to these questions can be found by focusing attention on the disease. We must examine the cancer which has put strontium 90 in the bones of all our children, which saps our financial energies at the cost of \$278,000,000 a week in this country for armaments and which may well end in the death of all that we hold dear — as depicted by Stanley Kramer in the motion picture "On the Beach"!

The disease is ANARCHY. — Anarchy between nations. What is it that prevents a clash over water rights, or any other rights between the states in our country? The answer is clear; it is LAW. What would happen if we had anarchy in our cities? — If we removed our courts and there were no police to enforce their decisions. Our streets would be unsafe for even armed citizens. We have law at different levels. We call it federation and it was invented by our founding fathers not many years after 1776. It was the cement which held our nation together and allowed it to grow and prosper.

There is enforceable law within every civilized nation-state. There is law up to every level, until we come to international affairs and then we have anarchy. This is the disease which threatens us, and Secretary Herter pointed it out in his National Press Club speech this very year in Washington.

Charles Rhyne, former president of the American Bar Association, said the same thing in a speech last year. To focus attention on the problem and to suggest solutions has been, for many years, the function of the organization known as the United World Federalists. How can we have law in world affairs instead of anarchy? By a world court, an international police force. One way would be a revision of the charter of the United Nations.

The report on National Security and Peace by the Republican Committee of Program and Progress says: "We recognize the fact that for the first time in history man has developed the capacity to destroy himself and his world. We believe that the rule of law must one day replace the use of force among nations and that we must not lose sight of this principle as we pursue our goal of freedom for all peoples."

The Advisory Committee of Science and Technology of the Democratic Council stated: "All-out nuclear war seems not only possible but probable as long as we pursue our present military policies and fail in international agreements of broad scope designed to alleviate this unstable situation."

Dr. Charles Price of the University of Pennsylvania is president of the United World Federalists. He chatted with me at the home of Dr. Raymond Simpson, president of the organization in Southern California. Dr. Price reminded me that the UWF has been giving its energies to the task of education in this direction for well over 15 years. At last the objectives seem to be almost within reach. There are risks and great problems to be solved.

The risks of ignoring the problems and the risks of continuing along the road of anarchy and an immense nuclear-missile arms race are so great as to threaten a total accidental war of suicidal proportions — great enough for our Secretary of State publicly to advocate enforceable law in international affairs.

All nations can then be free to manage their affairs. They can retain their culture and freedom, without the enervating burden of one hundred billion dollars a year spent on the Pied Piper allusion, which would surely destroy us.

Stevenson Asks Both Parties To Keep Khrushchev Out Of Campaign

Waukegan, Ill., June 23. — Adlai Stevenson said tonight both parties should "keep Mr. Khrushchev out of the 1960 campaign."

The 1952 - 1956 Democratic Presidential nominee said the Soviet premier's "aim is American weakness and disunity."

He suggested that both Presidential candidates this year pledge themselves to keep Khrushchev out of the election debate.

"I do not know whether Khrushchev wants to help elect Nixon or not — nor do I care," he said. "I don't know whether he wanted to help the Democrats when he was praising Eisenhower a few weeks ago—nor do I care."

Most Difficult Problem

Stevenson in a speech to the Illinois Bar Association, stated:

"Dealing with the Russians is in all conscience the most difficult problem a nation has ever faced.

"Neither party is likely to get it all right or all wrong. Let us attack each other's mistakes but let us never attack each other's motives. Let the argument be conducted in a manner worthy of free men."

Stevenson said that dealing with the Russians and the Red Chinese, which he termed this nation's chief problem, "is not a matter of who is soft and who is hard but who is wise and who is stupid.

"We know that no leader of either party is a Communist sympathizer," he said. "We know that all are concerned with the challenge of the Soviet system to our way of life and with the danger of war to life itself.

"We know that all are committed to the common goal, which President Eisenhower has defined as a lasting peace with justice."

Stevenson said the United States has lost the initiative for peace and disarmament to the Russians. This has contributed, he said, to a decline in our prestige and influence abroad.

Tokyo Riots Cited

Stevenson, a sharp critic of the Eisenhower administration's handling of foreign relations, commented on cancellation of the President's visit to Japan.

"What is clear," he said, "is the proposed visit to Japan has accomplished just what it intended to prevent — the Kishi government's authority has been destroyed and the new treaty imperiled."

He said there is a need for a full and frank discussion of the international situation during the coming political campaign.

"It will do us no good to blame the Japanese riots solely on the manipulations of a few Communist agitators. Instead of looking for excuses, we should be asking questions:

"Why didn't we foresee the consequences of the U-2 incident in Japan?"

Raises Questions

"If Communist agitators are wholly to blame, how were they able to mobilize such passion and numbers in a friendly allied country?

"Why is there so much opposition to a security treaty with the United States?

"When other governments on which we lavished praise and money are overthrown by crowds of students shouting for freedom — as in Turkey and Korea — is it a sign that we are out of touch with the changing current of opinion?

"Is it possible that students, professors and ideas carry more weight in Asia than guns, soldiers and military pacts?

Wants Full Discussion

"How can things get so mixed up that the natural anti-war feeling of so many people expresses itself in anti-Americanism?"

Stevenson said these questions should be discussed in a political atmosphere free of accusation, innuendo and irresponsibility.

He told the lawyers we are in danger of repeating "the same kind of deceitful and self-dealing politics" as in the campaigns of 1952 and 1954, when, he said, catch phrases included the "Commiecrat Party" and "20 years of treason."

Stevenson said the signs of campaign tactics pegged to communism have appeared this year when, after criticizing the administration's U-2 incident, Sen. Kennedy (D-Mass.) was warned "from the floor of the Senate 'to relieve himself of the suspicion of appeasement.'"

"Surely Gov. Brown of California cannot be suspected of Communist sympathies," Stevenson said.

"Yet Mr. Nixon announced this month that a big Democratic vote in the primary would give aid and comfort to Khrushchev and Chou En-Lai."

Now Must We Be Ready To Die . . .

Yes, yes: our skins are dark,
Our hair is woolly,
And we live in Mississippi,
Where hate stalks city, town and country.
"No segregation in the schools!"
White Mississippians explain,
"To hell with the Supreme Court,
Let it try to enforce its decision."
Then they let loose their Terror.
Men, women and children die.
In the white man's church the parsons say,
"In Christ are all men brothers."
Out in the streets they add:
"But not in the State of Mississippi."
Mississippi is man's No-Man's-Land.
Now must we be ready to die.
Long have we been accursed
In this Land of the Free.
Centuries of cruel chattel slavery
Followed by a freedom that did not free.
Now must we be ready to die,
To set our people free; Ready to die
To stir the nation's conscience; Ready to die
To nerve Justice to action; Ready to die
Because civic action fails
Before lawless, determined white men.
Come, my dark skinned brothers,
We were born with the cross of color;
Born in a white man's land,
Subject to white man's justice;
Born in Mississippi.
In Mississippi the "law"
Is an agent of racial hate;
The courts are instruments
Of an old blood lust;
The newspapers spread the Terror.
What chance have we in Mississippi?
In Mississippi we may not vote;
We may not claim equality in education;
We must not expect equal opportunity.
The very thought of these things — —
Despite the Civil War,
Despite the Constitution,
Despite the Supreme Court,
Despite a Christian U.S.A. —
Is declared forbidden by white Vigilantes,
So-called Citizen's Councils,
We are sacrificial lambs,
Offered up to the white man's lusts,
To sate his racial hates.
Now must we be ready to die.

— William Edward Zeuch

Mr. Rod Serling,
CBS - Television City,
Hollywood, Calif.
Dear Mr. Sterling:

"Your drama presentation on "Playhouse 90" on May 18, 1960, entitled "In The Presence of Mine Enemies", over the CBS TV network was a tribute to humanism.

It is hoped that this portayal will crack the "fairy tale" facade of our mass communications medium and start a cascade of realistic presentations about man's struggle with life.

Our mass communications mediums have been intimidated too long by the expedient elements of organized religion.

Religion when practiced within the sphere of its adherents is detrimental to that group only. But when religion is promoted promiscuously by commercialism or politics it is imposing and harms everyone. The church in Nazi Germany was politically aligned with the state and aided Hitler in his barbarism. According to the Chicago Daily Tribune of September 3, 1959, Dr. Gordon Zahn, a Loyola University sociologist, the German Catholics backed Hitler's war effort.

One should never relax vigilance to these politico-religious coalitions. A study of the brutality being dispensed by the church-state alliances of the world will stir the compassions of all freedom loving people to oppose them.

The "Dark Ages" and "The Inquisition" cannot be dwelled on too lightly because they founded the inquisitorial methods adapted by the dictators Hitler, Mussolini, Franco and others.

Man's inhumanity to man, in practically all cases, has been through the influence of those promoting the idea of some personal god — particularly with the aid of the sword of the state.

Respectfully yours,

Tony Mallin, Chicago, Ill.

The American Rationalist Expansion Fund

Are our supporters ALL on vacation?

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A. B. Hewson, Treasurer.

The League Of North American Indians

by FRANK TOM-PEE-SAW,
Secretary

March 11, 1960

Dr. Lowell H. Coate, Editor
The American Rationalist
Chicago, Illinois

Dear Dr. Coate:

I hereby acknowledge receipt of a copy of the March-April issue of the **American Rationalist**, "A Magazine With a Program." The careful statement of the outstanding purposes of your Magazine merit the confidence and support of all free-thinking people, including the support of the Government's Constitution, separation of Church and State, and exclusion of all religious teachings from our public schools. These purposes of the **American Rationalist** deserve much needed public support. So ably assisted by a staff of unusual caliber, you can do much to bring to the attention of citizens of this nation the urgent need to follow the pattern of free-thinking.

I am an American Indian and no one who may read the purposes set forth as a goal for free-thinkers understands more keenly than I do the need to extend education in the field of free-thinking. I am constantly in touch with events depriving my people of property rights acquired under provisions of ratified Federal Treaties under pressure of those special and privileged groups under labels of Community, Corporate, State and National Authority, although the basic principles governing property rights acquired under provisions of Treaties is definitely defined under the Sixth Article of our Federal Constitution, designating Federal Courts, (The Judiciary) binding same to recognize all ratified Treaties as "the Supreme Law of the Land."

Only recently Federal Judges have deprived New York State Indians of property rights acquired under the administration of George Washington, the first President of the United States. Free thinking and free and determined action on the part of our common citizens is all the more imperative . . . I am now 70 years of age and have served as Secretary of the National Council, League of North American Indians, for the past 24 years without a cent of salary as compensation. My purpose is to defend our helpless Indian Tribes.

In 1936, together with two other free-think-

ing Indians, we petitioned Congress to enact a Special Law authorizing the creation of a special Three Judge Court, to appraise, hear and determine all legal claims arising between the United States Government and the Treaty Tribes. I spent \$2,000 of my own personal funds and after ten years of constant work with the House and Senate Indian Affairs Committees we emerged with a special law known as the Indian Claims Act, approved August 13, 1946. (Public Law No. 726, 79th Congress.) I find by checking the 389 ratified Treaty Agreements between the United States and approximately 86 Tribes of Indians that 60 percent of the said agreements provided for permanent annuity payments in money or supplies for the Treaty Tribes.

Today only four of those 389 Treaty Agreements are being honestly kept, all others having been abrogated.

The American Indian Way of Life

I desire to advise you that your American Rationalist magazine recalled to my memory a letter of recommendation which I mailed to U. S. Senator Vandenburg, of Michigan, as an official Delegate of the United States to the United Nations Conference of Nations in San Francisco, California, in the year 1945. The letter set forth our "Indian Way of Life" as follows:

"Dear Senator Vandenburg: (Date: May 10, 1945)

"Having been advised of your attitude in relation to formulating plans for effective means of bringing about and maintaining International good-will and continuous peace among the Nations and Races of the world, has prompted me to make the following recommendations.

"As a representative of the original American people, the American Indians, I am herewith presenting to you as our legal Delegate of the United States to the United Nations Conference, the American Indian's conception of what will be necessary to incorporate in the International Peace Agreements of the world in order to validate commitments heretofore made by the leading powers. We the American Indian people hereby authorize you to use the following Indian version to effectuate the purposes for which this International Conference has been called, and we respectfully request

you to submit same to the United Nations Delegation.

Recommendation of the American Indian Way of Life.

"No Community, State, or Nation however great, can ever hope to acquire that position of National or International security and retain it, lest that Nation make definite plans for recognition, participation and function, in the affairs of the State and Nation, by representatives of all Nationals in times of peace with the same spirit and force that is exacted of them in times of war.

"These recommendations are not based upon developments of the present, but are appraisals and decisions drawn from the averages of the past, which have defied all rules of legislation by nations, who have attempted to substitute at will provisions labeled 'economic expediency' for values in terms of human rights.

"Economic values are only temporary, but human rights are eternal. It is that constant and unfaltering application of honesty and fair dealing, which shapes for any Nation its eventual future."

Very sincerely yours,
Frank Tom-Pee-Saw, Secretary.
League of North American Indians.

Reference:

Congressional Record of July 2, 1945
Page 3465-A, by courtesy of
Representative Henry M. Jackson,
State of Washington, now U. S. Senator

Editor's Note:— Your Editor has recently accepted an invitation from Secretary Tom-Pee-Saw to address the Annual Conclave of the League of North American Indians which will be held this year in the State of Nevada during the last week-end of August. We are delighted to learn from the Secretary of the many interested Rationalists and Freethinkers among our North American Indian friends.

* * *

The Seneca Nation Of Indians Need Your Help

May we have your help in a grave public emergency?

The Seneca Nation of Indians in Western New York has a reservation along the Allegheny River assured to them by a federal treaty signed by George Washington. The Senecas once owned a large area but surrendered most of it to the U. S. on the

assurance that the small remaining part would be theirs in perpetuity, to enjoy "as long as the sun shall rise." The British at that time were trying to align the Indians against our new and struggling government, and the assurance of loyalty by the Senecas was no small matter. The Senecas have fully observed their treaty.

Now the U.S. Corps of Engineers has planned a dam on the Allegheny River which would flood nearly all this reservation except the steep, uninhabitable mountain sides. — The Senecas have a strong attachment for what remains of their ancestral home. They came to me for advice. I told them that if this dam were essential to the protection of a great city such as Pittsburgh, in my opinion they should not object. They nevertheless asked me to look into the matter.

I found a rare geological fact, ignored by Army engineers. In pre-glacial times the Allegheny flowed north. The glaciers dug a great hole and pushed up a dyke, turning the river south. By simply cutting through that dyke and using the "hole" a near-useless swamp, for a reservoir, three times as much flood water could be stored as by Kinzua, and at less cost.

What the Senecas are asking — and ALL they are asking — is that this alternative, the Conewango-Cattaraugus Plan, be given a fully impartial and competent examination before a decision is made as to which plan to use. Notwithstanding the Corps of Engineers' repeated statements to the contrary, there never has been such an independent comparison. The Corps is strenuously opposing it. At the last session of Congress both the House Appropriations Committee and the House of Representatives, itself, took almost unanimous action to insure such an examination. However, with Engineer Corps influence, this was entirely eliminated in conference. The matter is scheduled to come before the Appropriations Committee once more.

The stakes are vast: the safety of a great city from extreme floods: the permanent removal of unwanted flood waters from the Ohio river; the massive winter storage of water against increasing need for summer augmentation on the Ohio; the honoring of America's oldest treaty; the saving of a very large public expenditure; the saving of a fine water level highway through the mountains; the preservation of one valuable recreation area and the creation of another; and the fact that because of its simpler construction, the Conewango

project could be built in less time than Kinzua. These issues I discussed briefly in letters to the New York Times.

Will you please write **quickly** to your own Representatives and Senators, and especially to those on the Appropriations Committees, asking them to have regard for the treaty with the Senecas, to work for a competent and impartial comparison of the values of the two plans, and to oppose any appropriation for the project until a genuinely independent examination has been made? Hearings are to begin soon. Action must be prompt to be effective.

Signed: Arthur E. Morgan
Yellow Springs, Ohio

To our liberal friends:

In asking for your assistance, I will introduce myself. I have been Vice-President of the American Society of Civil Engineers, Vice-President of the American Unitarian Ass'n., First Chairman and Chief Engineer of the Tennessee Valley Authority, President of Antioch College, President of the Morgan Engineering Co., Chief Engineer on more than 50 water control projects in 16 states, including the Miami Conservancy District, Dayton, Ohio (flood control project) and President of Community Service, Inc.

For three years I have been working with the Seneca Nation of Indians on their problems. Now I have just received a letter from the Chief of the U. S. Army Corps of Engineers refusing to take the course suggested. This is a very serious situation. We need your help. Please read carefully and act promptly.

Arthur E. Morgan.

WILLS AND BEQUESTS

Form of Bequest

I give, devise and bequeath to the Rationalist Association, Inc., a corporation incorporated under the laws of the State of Missouri, the following property:

(Describe property)

to be used by the said corporation to promote Rationalism, Humanism, Freethought and Secularism through its official publication and otherwise.

(Signed as required by the laws
of your State.)

The Passing Parade

by EDD DOERR

Clericalism and the Presidency

Ambrose Bierce once defined a clergyman as "a man who undertakes the mangement of our spiritual affairs as a method of bettering his temporal ones." This often accurate definition fits in with what we know about clericalism, which is the attempt by a clergy — any clergy — to gain or hold a large measure of control over the lives of all the people "within effective range", and this for any of a large number of reasons, ranging from pure love of power to messianic delusions. Clergies have frequently tried to inhibit or control science,, education, ethics, all forms of political, social and personal freedom, and anything else which might interfere with their control or aspirations. They have used every trick in the book to further their aims, and have seldom hesitated to ally themselves with any government, however autocratic, or corrupt or brutal, which would "cooperate" with them. Thus, for Humanists and other liberals who value freedom, progress, intelligence, science and the ethic of the Sermon on the Mount, anticlericalism, as Aldous Huxley has said, is a duty.

It is our duty, then, to oppose with all our strength that most dangerous of all clericalist forces in Western civilization, the Roman Catholic hierarchy. And the Roman clericalist threat is most serious right here in the United States, the pivotal country which can make or break Roman clericalist aims in this century. It is easy to say, of course, as one timid intellectual did not long ago, that "Catholic baiting is the anti-Semitism of the liberals," but this is to do a grave injustice to the many true liberals who are combatting all of the threats to liberal democracy, from Communism and Fascism to Romanism.

In view of the above, we voters and citizens must decide whether the election of John Kennedy to the Presidency will advance Roman clericalism more than the election of his Republican rival. Our decisions will not be easy ones, for clericalism is not the only issue in the coming election. We must also weigh the candidates' views on foreign policy, agriculture, civil rights, aid to education, labor and other problem areas. But as great power to resist

or encourage clericalism is in the President's hands, by virtue of his vast influence and broad appointive powers, we must not minimize the importance of the religious issue in the coming election.

Although Kennedy has said that, if elected President, his primary obligation would be to the Constitution and the nation, one cannot but question the fitness for this high office of a man who voluntarily remains a member of an ecclesiastical organization characterized by a bloody history of suppression and intrigue, and by its reactionary refusal to outgrow the weirdest of superstitions and most inhuman, stupid and undemocratic doctrines. Can John Kennedy truly dissociate himself, short of quitting the Church, from that hierarchy which gave expression to the following views on May 17, 1960, through its semi-official mouthpiece, the Vatican newspaper "L'Osservatore Romano"?

"The Church, established by Jesus Christ as a perfect society with its hierarchy, has full powers of true jurisdiction over all the faithful, and therefore has the duty and the right to guide, direct and correct them on the level of ideas and on the level of action, in conformity with the dictates of the Gospel and insofar as is necessary to achieve the final end of man, which is eternal life.

"The Catholic can never overlook the teaching and the instruction of the Church; in every field of his life he must base his private and public behavior on the guidance and instructions of the hierarchy.

"It is her (the Church's) duty and her right to intervene, even in this field (politics), to enlighten and aid consciences to make the better choice, according to the principles of Christian morality and social doctrine.

"On the political ground, the problem of collaboration with those who do not admit religious (i.e. Roman) principles may arise. In that case, it is up to the ecclesiastical authority, and not to the choice of the individual Catholic, to decide on the moral lawfulness of such collaboration, and a conflict between that decision and the opinion of the faithful is unthinkable in a truly Christian conscience. In any event, such a conflict must be resolved in obedience to the Church as custodian of the truth.

"But it is utterly deplorable that some professed Catholics not only dare to behave politically and socially in defiance of the Church but take upon themselves the right to subject her rulings and her precepts to their own powers of interpretation and judgment, with obvious superficiality and temerity.

"It is the duty of every Catholic to bow to those rulings and those opinions, even in the field of politics. Only in this way will he be sure that he is acting in accord with the faith he professes, and will be able to make an effective contribution to the moral and civil well-being of his country."

The Roman hierarchy, however its representatives may wish to hide the truth, thus demands, expects and often gets a totalitarian hold on its members, who are in many places sufficiently numerous as to provide a powerful bloc (whether real, semi-real or only imagined) with which their clerical mentors can influence, intimidate and pressure both Catholic and non-Catholic government officials, federated fund drives, etc. As Rationalist, Humanist, liberal and general circulation periodicals will be providing a wealth of documentation and argumentation on the religious issue in this campaign (I hope), I would like to conclude this portion of my column by simply asking, can John Kennedy be entrusted with our nation's highest office without undue risk of Roman clericalism being given a boost to its already rapid acceleration?

The Crime Against Leo Koch

On April 7, 1960, the University of Illinois announced that Dr. Leo F. Koch had been suspended from his position as Ass't. Prof. of Biology. This dismissal, carried out in a manner which scorned the norms of "due process", was later backed by the University's timid Board of Trustees. As the Koch case represents several important areas in the never ending battle for freedom and progress, it would be well to explore the matter in the pages of the Rationalist.

Leo Koch was fired (with serious financial damage to his family) for writing a letter to the editor of the "Daily Illini", the University's student newspaper. The letter, which was simply written in response to a student authored column on student sex mores which had appeared earlier, deplored the effects of current sexual prudery and hypocrisy, and concluded with the following rather guarded opinions. "With modern contraceptives and medical advice readily available at the nearest drug store, or at least a family physician, there is no valid reason why sexual intercourse should not be condoned among those sufficiently mature to engage in it without social consequences and without violating their own codes of morality and ethics. A mutually satisfactory sexual experience would eliminate the

need for many hours of frustrating petting and lead to much happier and longer lasting marriages among our younger men and women."

Although the views expressed by Dr. Koch are neither new nor outrageously radical (the researches of Dr. Albert Ellis, the late Dr. Alfred Kinsey, and other authorities lend substantial support to Koch's views), University of Illinois president, David Henry, described Koch's views as "offensive and repugnant, contrary to commonly accepted standards of morality (the real standards? or merely the professed standards? Ed.), and their public espousal may be interpreted as encouragement of immoral behavior." President Henry's puritanic remarks were doubtless intended for the ears of the bluenoses who could make or break the University's upcoming \$195,000,000 bond issue.

The issue, however, is much bigger than the question of whether or not Leo Koch's views reflect the wisest and best sex ethic, even though most humanists and other liberals would probably be in sympathy or agreement with them. Nor is the issue whether or not Koch's letter could have been better prepared, as Koch, your columnist and others feel it could have been. The real issue is that of academic freedom, which is one of the cornerstones of the democratic way of life, and which is based upon the freedom of religion, speech and press supposedly guaranteed by the First Amendment and made applicable to state universities by the Fourteenth. Although various printed reactions to Koch's firing neglect the religious freedom angle, I feel that it is important since our culture usually associates sex ethics with religious beliefs.

After poring over a huge file of documents on the Koch case, I can only conclude (along with the many thousands of college students, professors, social scientists and other interested persons the world over whose letters and petitions failed to prevent the Illini officials from smearing and railroading Koch into a mccarthian purgatory) that Koch's dismissal was a serious violation of his academic freedom and a terrifying disregard for his freedom of religion, speech and press.

If a university professor may not express an opinion on a controversial issue, then the phrase "academic freedom" is but an empty noise. And if he cannot express an opinion which might offend the delicate sensitivities of bluenoses, conservatives and hypocrites, then the First Amendment has been repealed by a lynch mob and the salute to the Flag becomes a meaningless gesture. The crime against Leo

Koch is also a crime against freedom, against America, against civilization, against intelligence.

An interesting facet of the Koch case is that the furor might have died down without a dismissal had not a letter been written and widely circulated among alumni, parents of students and influential Illinois citizens by one Reverend Ira H. Latimer, a neurotic former Communist who claims to represent the Institute of Economic Policy, of Chicago. — Rev. Latimer's abusive and savage three-page epistle called Leo Koch an "animal" and insinuated that he was part of the Communist conspiracy. Latimer accused Koch of encouraging "lust, ignorance and dishonesty," and intimated that Koch would like to transform the college campus into a bordello or oriental harem. The full horrifying flavor of Latimer's unbalanced harangue can be obtained by reading the whole nauseating opus, but suffice it to say that Latimer completely misrepresents Koch's views, as one can judge for himself by carefully re-reading the quotation from Koch's letter above in the second paragraph. Latimer's highly successful attack upon Leo Koch is but part of his campaign to smear and vilify all Humanists (Koch is director of the American Humanist Association and was an influential Humanist leader on the University of Illinois campus). Rev. Latimer, testifying before the Senate Internal Security subcommittee in February of 1958, said that the "humanism of the so-called intellectuals in seminaries and churches leads to paganism which leads to communism." Latimer further made the absurd remark that "The most logical humanist is a Communist," apparently in ignorance of the democratic nature of Humanism and of the fact that the best recent book exposing the Communist menace, "What We Must Know About Communism," was written by Humanists Harry and Bonaro Overstreet. Latimer also made an ass of himself by intimating that the doctrines of Augustine, Calvin, Wesley and Jonathan Edwards offer the best alternative to Communism, and by falsely asserting that "our founding fathers were God-fearing men who believed in the reality of sin and the evil of a sinful world." It is obvious, then, that Leo Koch was the victim not only of the cynicism and timidity of university officials, but also of the smear tactics of a wild-eyed fanatic whose authoritarian personality apparently survived intact the transfer from Communist totalitarianism to conservative, fundamentalist Christian authoritarianism.

Heavenly Humor

by THE EDITOR

Eisenhower Religion.

The late Elmer Davis, noted publicist, has been quoted by Dr. Lee Miller as saying in 1954: "The greatest demonstration of the religious character of this administration came on July 4th, which the President told us all to spend as a day of penance and prayer. But he himself caught four fish in the morning, played 18 holes of golf in the afternoon, and spent the evening at the bridge table."

A small boy usually accompanied his grandfather to church every Sunday morning, but the elderly man would get comfortably settled in his seat and then doze off. Finally the minister made a deal with the grandson, agreeing to give the boy a dime every Sunday if he would tug at his grandpa and manage to keep him awake during the sermon. This worked for several Sundays to the satisfaction of the minister, but finally one Sunday morning the boy failed to do his part and grandpa once again slept comfortably through the sermon.

At the close of the church hour the minister informed the boy he would be unable to give him the dime this Sunday because he failed to keep Grandpa awake. The boy readily admitted his failure, but said it was all right with him anyway, because Grandpa had given him a quarter NOT to disturb him and thus permit him to sleep.

Three ministers were asked the same question: "If you were offered a million dollars to do with as you pleased, what would you do with it?"

The Methodist minister was much interested in foreign missions and said he would gladly contribute the million dollars to that cause. The Presbyterian minister was obsessed with the importance of education and admitted that he would be proud to contribute it to a good Presbyterian college.

But the Baptist minister had a different idea; he said if such an offer came to him he would think it over, go to bed and sleep on it, and if by the next day he was convinced that it was not a dream but an actual and genuine proposition, he would at once call together his Board of Elders and tell them where to go.

A red-headed, red-blooded Irishman and an ailing, anemic Englishman found themselves in the unfortunate situation of being room-mates. Every night they argued as to whether the big window in the room should be left open or closed for the night. If it were left closed the hot-blooded Irishman would literally suffocate; if it were left open the poor anemic Englishman froze and would almost die before morning. Finally one night the Irishman's patience had worn threadbare, and after both had retired for the night and he thought the Englishman was sound asleep, he got up in the darkened room, took a chair and smashed the glass in the window, thus settling the argument once and for all. The Irishman immediately went to sleep and slept comfortably all the night, while the Englishman took a very severe cold and was unable to sleep at all. But when daylight dawned

the next morning those two room-mates were most surprised because in the darkness of the night the Irishman had smashed the window glass in the book-case instead of the larger ventilation window.

George Bernard Shaw once said it was too bad that Man invented the Radio before he had anything important to say.

The new minister's car broke down after the morning service, so on Monday he went to the local garage for repairs. "I hope you'll go easy on the price," he told the mechanic. "After all I'm just a poor preacher."

"I know it," came the answer. "I heard you preach."

An Oriental was invited to a diplomatic reception and refused, saying "No, I do not smoke, I do not drink, I do not swear, and I do not enjoy dirty stories. But then, you see, I am not a Christian."

Julian Huxley and Prayer

Julian Huxley was in the United States not long ago and he offered this prayer — or should we say this directive — to Unitarians:

"Roman Catholics pray to the Virgin.

Episcopalians pray to Jesus.

The Jews pray to God.

The Mohammedans pray to Allah.

The Unitarians pray 'To whom it may concern.'"

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READERS' FORUM

Dear Editor:

We want to thank you for the **American Rationalist**, which we are now receiving so regularly. Each issue is indeed magnificent. We are most grateful.

Faithfully yours,

Tai Solarin, Principal,
Mayflower School,
Ikenna, Shagamu, Nigeria.

* * *

Dear Editor Coate:

It seems to me, since most newspapers won't accept our advertising or give us much of a break on publicity, our only hope to get a hearing is through "Letters to the Editors." I believe that if any considerable number of us would write to the religious editors of our larger dailies, the mass of letters would influence them to give us more of a hearing. Numbers are important. Let's swamp the newspapers with letters — let them know we exist and are active.

Your are certainly doing a fine job. — The **American Rationalist** is getting better and better with every issue. Keep up the good work!

Fraternally and rationally yours,

C. Harry Nims, Detroit, Mich.

* * *

Dear Dr. Coate:

Last night I read your two recent Editorials: "The Rationalist Challenge" and "Faith in Man." I just want to say that both articles are excellent, reassuring. I also enjoyed reading the quotations from my two favorite writers: Robert G. Ingersoll and Norman Cousins.

Nice work. Good wishes, as always.

Peter Charlton, Pasadena, Calif.

* * *

Dear Mr. Hewson:

I expect to use your bit, "Education for Intelligent Living" as our "Meditation" for next Sunday morning. Not only can I work in a plug for the **American Rationalist** on my radio broadcast, but I'll keep on plugging it because I'm interested in it.

Cordially yours,

Harold Scott, Unitarian Minister,
Salt Lake City, Utah.

* * *

Dear Mr. Soukup:

Thanks for your letter of May 12th. After seeing the **American Rationalist** and reading "Superior Men" — Oh, how refreshing! I feel as if a cool, delightful, humane breath of fresh air had passed through me, returning me to those happy youthful years at home with the intelligent and thinking friends of that time, so long ago . . . Inclosed is my check, for which please place my name among your list of eager subscribers. Thanks for its good common sense, which is most welcome, and good luck to you all!

Sincerely yours,

Carmelita L. Dresel,
Portland, Oregon.

* * *

United States Senate

Dear Mr. Coate:

Thank you for writing to me regarding the situation of the families of the Navy Bandmen

who so tragically lost their lives in an airplane accident. Let me say that your kind words of support for my work on behalf of the people are very much appreciated.

With respect to your suggestion that legislation be introduced to provide compensation for the families of the deceased Navy Bandmen, it will interest you to know that several of my colleagues from the states where these men resided have introduced proposals for this purpose. You may be sure that I shall give this legislation sympathetic attention at such time as it is considered by the Senate.

I want you to know I am glad to have your expression of interest, and I send kindest regards.

Sincerely,

Wayne Morse,
United States Senator.

* * *

Dear Sir:

Knowing that editors like to hear from subscribers, I am writing to comment on a couple of items on page 3 of the May-June issue of The **American Rationalist**.

In stating opposition to government support of chaplains, the writer did not include mention of those in prisons. This may be an oversight, or it may have been for a reason.

Is not the magazine opposed to religious schools? If not, why not? Just because a child happens to be born into a religious family, why should he or she have to have an otherwise objective education warped by religious indoctrination? We do not permit parents to beat or starve children. Why permit them to compel children to be brainwashed? Let us keep education free from church contamination! Give the kids a fighting chance to learn about the physical world we live in, at least while they are in school.

Keep up the good work.

Cordially,

John Sheldon, Rushland, Pa.

* * *

Senator J. W. Fulbright, Chairman
Senate Foreign Relations Committee
Washington, D.C.

Your proposed investigation of the events leading to the blow-up of the Summit Conference is very necessary. May I suggest the following for your agenda:

1 What will be the effect on our relations with USSR of the coupling of the frequent recent advocacy of preventive war or pre-emptive war with a flight over the heart of Russia by a U. S. plane — which, while it didn't carry a bomb, might be a forerunner of one that will?

2 Preventive war — hit the other fellow first — presumes information about his intentions. What RELIABLE information can a plane at 80,000 feet ascertain? Are the Russians so dumb, so inept at camouflage that they will reveal their intentions to such observation? Is there any practical value in such observation?

A corollary question might be: Is the purpose of such flights provocative in nature? If so the flight of the U-2 was certainly opportunely contrived.

3 The American people also must ask them-

selves whether they are willing to be parties to the destruction of a hundred million Russians, and to endure the loss of a like number of themselves, by reason of a preventative war based on this kind of information.

4 Your committee might also look into the word "spying" as it has been used by many officials in extenuation of the U-2 flight. Mata Hari was a clever spy but she was never able to drop a bomb on Moscow. This is a new kind of spying. Certainly the Moscovites are fully aware of the difference.

If the use of the word by our officials is deliberate — to condition the public mind to still another peril of the arms race — it should be exposed. If it is ignorance, then users of the word need education.

5 Perhaps you should also inquire whether our executives — like ourselves — are caught in the gears of our military machine — rolling helplessly on to destruction.

I hope you will look into some of these items.

Respectfully submitted,

Irving F. Laucks, Healdsburg, Calif.

Within the ARF . . .

by RALPH S. BLOIS, Secretary,
American Rationalist Federation

The sixth Annual Convention of the ARF was a success. It was packed with interest — perhaps too much so. The human body and mind can only sustain a certain amount of intense interest before it must rest — and rest I did for 2 nights after the convention. Now we are down to the big job ahead of enlarging the Federation and making it a force in this not too rational world of ours. For our many friends who could not attend the Convention, here is a report of what occurred.

August 11 — Ingersoll's birthday and the Official Rationalist Holiday was celebrated very quietly. This was the day preceding the Convention. The calm before the storm. The evening of August 12 saw the many months of preparation unfold to make this the biggest and best of our conventions to date. Mr. James Windham, Regional Director of POAU was on hand to answer questions after showing the film, "Captured". — "Captured" is the story of a family who move into a town to learn that Roman Catholic nuns are teaching in the public schools and funds are being diverted to the RC treasury. It is a moving story of one father's fight to ensure a non-sectarian schooling for his son.

August 13 — The Convention got under way. Lectures of interest to all Freethinkers were given by noted Rationalists. "My Rationalism After Sixty Years," by Arthur B. Hewson. "Should the Word God be Eliminated from All Court Oaths?" by Kenneth F. Klinkert. "Should Religion be an Issue in Political Campaigns?" by Dr. George Fink. "Education for Rationalistic Humanism," by Dr. John J. Kessler. "What Does Freedom Mean?" by Nobel prize winner Prof. H. J. Muller. — Various committees were formed and reports were read by the ARF officers.

The Annual Banquet was held that evening with over 60 attending. Mrs. Vashti McCollum, her usual charming self, received a well deserved check for \$1782 as a result of the McCollum Appeal conducted by the ARF. — Readers of the "American Rationalist" may not have previously heard of this appeal, and you are cordially invited to join in helping to erase some of valiant Mrs. McCollum's personal debt as a result of her famous court case. Write ARF, P.O. Box 255, Rockford, Illinois, for more information.

After that event, Dr. Oscar Riddle, ARF President, made the Rationalist of the Year Award to Dr. Linus Pauling in absentia. Ralph Blois, ARF Secretary, read Dr. Pauling's acceptance speech. This was followed by a discourse by Dr. Riddle on the subject, "Birth Control and the Real Religious Issue in the Campaign of 1960". His presentation was well documented and presented the views of the Federation on the subject. Donald H. Sweet then treated the delegates and guests to a talk on "World Enemy Number One — The Human Uterus." Elmer Johnson next mystified us with card tricks. As the evening grew on, a mystical, spine tingling sensation began to trickle down each back. Dr. George E. Muller was there to introduce us to the spirits. Tom Paine returned from the grave to give us a chalk message on a spirit slate. It read: "Greetings to the Knights of Columbus on their convention, Tom Paine." The Knights of Columbus was scratched out and "American Rationalists inserted above it. Mind reading tricks left some of us baffled — but with faith in Rationalism, we stalwartly refused to believe in the "spirits" (other than the bottled variety). Elsie Ziege ended the evening at 2 a.m. with her guitar and songs — excellent as always.

August 14 — The delegates settled down to the work of the Convention. The report of the auditing committee was accepted and

a permanent auditor appointed for the coming year — Mr. Watt (without an s) was the man. Resolutions approved by the Convention were:

1 — Approval of the actions of Dr. Leo F. Koch in the now famous Koch case and the offer of both moral and financial assistance.

2 — Agreement to bring the English Free-

(Continued on p. 25)

BOOKS

"FOLK MEDICINE" by D. C. Jarvis, M.D.

Here is a book that is worth its weight in gold to those who seek to prolong life and enjoy vigor, zest, and good health. When you read this book you will consider it the most important book you ever bought and you'll use it often for yourself, your family and your friends. It is written by a Vermont doctor who has collected and investigated the secrets of generations of vigorous, long-lived Vermont folks and knows their amazing results.

Dr. Jarvis gives the facts and scientific reasons behind folk medicine and shows how it has been applied not only for the prevention and cure of sickness, but also for the maintenance of good health. His theories show folk medicine's indebtedness to veterinary medicine and close to the soil observation of animal, human, and insect habits.

His concepts of diet, based on physical types of individuals, geographical and racial background and family patterns, give clear, concise instructions for radiant health and long life. Dr. Jarvis provides a new theory on the treatment and prevention of diseases ranging from the common cold to arthritis; from kidney trouble to digestive disorders, overweight, high blood pressure, chronic fatigue, headaches, and many others which often defy conventional medical diagnosis and treatment.

Scientifically tested, the secrets of folk medicine, passed on from generation to generation, are now told in this compact book. It gives two simple remedies which can be obtained and applied anywhere and these have an outstanding record for amazing results in the fight against human ills.

Dr. D. C. Jarvis is a graduate of the University of Vermont Medical College, and has been practicing medicine in Barre, Vermont, since 1909. His interest in folk medicine of Vermont began soon after he started his medical practice and he has pursued his studies ever since.

— Otto Soukup

Henry Holt and Co., 182 pp., hard cover, \$2.95.
Order from AR Book Service.

"THE SECRET OF UNDERSTANDING OTHER PEOPLE" by Stuart Palmer

This is the kind of book that I think would have a good place as a class text. It is interesting

to read, being a series of fictionized accounts of types of people that we all have known, and it is instructive, giving explanations of the causes of these personalities.

It is common to write about psychology in an abstract way, although the field offers a great deal of important material that can be dramatic or heart-warming or otherwise very absorbing to read. This little book is not dramatic, but it gives a chance to delve into the experiences of others, their causes and their results. What is more fun than that? And since we must live with these people, what is more useful than to understand them?

Of all the books I know about that deal with practical psychology, I think I choose this one as the most worth one's time, although there are a number on mental hygiene that I admire. Palmer is not particularly interested in neurotics; he is telling about all of us. We all are individuals, with peculiarities, and we have the problem of understanding ourselves as well as others. This book is good for both subjects.

— Harry E. Mongold

Premier paperback, 45c. Order from AR Book Service.

"THE BIBLE WAS RIGHT" by Hugh J. Schonfield

The title appeals to church-goers. While I was reading the book for review, it caught the eye of many orthodox thinkers among my companions.

Since the author examines the historical accuracy of the New Testament from the secular viewpoint only, it is possible that the unsuspecting Christian will be a much more liberal thinker when he finishes this book than when he started it.

The Rationalist will find this an enlightening picture of Christian beginnings in its contemporary society. The author makes use of recent archeological explorations and scientific discoveries to prove his points and add interest.

— Nan Mongold

Signet, 60c. Order from AR Book Service.

"GOD AND MAN IN WASHINGTON" by Paul Blanshard

Paul Blanshard's latest volume "is offered as a possible handbook for the ordinary citizen who wants to know more and do more about preserving our religious liberties and the separation of church and state." Its timing is deliberate. "The 1960 election campaign . . . may well prove to be the most rigorous test in our history of the capacity of American voters to analyze a politico-religious issue intelligently."

Mr. Blanshard appears to write on two levels. At times he records history evenhandedly, rejecting the prejudice and emotional bigotry to be found on both sides in discussing the relationship of church and state. But always his concept of the underlying logic drives him into his second and probably more characteristic role, that of the crusader.

"A Catholic candidate cannot have it both ways," he writes. "If he accepts his Church's six points (to be summarized below) literally, he cannot accept the prevailing American concept of the separation of church and state. If he believes in freedom of choice as the foundation of all democracy, he must somehow square that con-

viction with the system of dictation under which these policies are imposed on Catholics by fiat. If he is faced with searching questions about these six policies, and if he answers them candidly, he will be compelled either to reject the basic principles of American democracy or to assert an independence which his Church's hierarchy will interpret as contrary to Catholic teaching."

The "six points" of conflict between Roman Catholic law and the American democratic system are Mr. Blanshard's own selection. They are:

"... The Church's stand for (1) complete abolition of divorce, (2) complete prohibition of contraceptives, (3) the obligation of the state to support Catholic schools with public funds, (4) Church censorship, (5) discrimination against Protestants, Jews and unbelievers in mixed marriages, and (6) credal segregation of Catholic children in a separate school system, with penalties for parents who refuse their bishop's orders to boycott public schools."

These policies, Mr. Blanshard states, "are not merely incidental opinions of individual prelates but basic teachings of the Church, promulgated in papal encyclicals or Canon Law and made applicable to all Catholics in the United States and elsewhere. They are all discussed and codified either in the encyclicals or in the standard, American-approved text." Mr. Blanshard gives the references for each.

The argument of this book is that the public interest in the United States requires that each Roman Catholic running for office should be asked where he stands on these six issues. The burden of proof should be on the candidate, Mr. Blanshard argues, to convince the voters that he would not act, as a public official, under church discipline. "If his record and utterances indicate no allegiance to these policies, some presumption has been created that he has an independence of judgment."

There is much else in the Blanshard book but this is the kernel. His hero is the Supreme Court, which has taken a Constitution with no direct guide for resolving the many detailed church-state conflicts of today, and has drawn what Mr. Blanshard calls a firm line, even a "wall," in Jefferson's phrase, between the two.

Mr. Blanshard does not take the position that American Roman Catholics are not able to act as individual citizens and public servants independently of their Church. He simply argues that, reasoning from past examples, they must expect strong public criticism from their Church if they do so.

His book went to press sufficiently early so that he could not comment fully on the issues raised by the Kennedy campaign. He did not include the discussion which followed the statement of the American Catholic bishops on birth control. He welcomed the comparative candor which Kennedy adopted during the past year in some aspects of the church-state question and hoped it would continue.

— Saville R. Davis
Christian Science Monitor
Jan. 28, 1960

"History . . . furnishes no example of a priest-ridden people maintaining a free civil government." (Letter to Alexander von Humboldt—1813)

— Thomas Jefferson, Third President of the United States

THE WILL TO DOUBT by Bertrand Russell

The Will to Doubt, makes human progress possible. The Catholic Church and all religion attempts to suppress this human instinct. A great book by a great philosopher, scientist and Rationalist. Cloth, 126 pages, published at \$2.75, a few left \$1.65

ROME'S RESPONSIBILITY FOR THE ASSASSINATION OF ABRAHAM LINCOLN by Gen. Thomas M. Harris, 1897

He sat on the military commission which tried the conspirators. Mimeographed edition of the original now scarce book. \$1.00

THIRTY YEARS IN HELL by ex-priest Bernard Fresenborg, 1903

He tells how Rome gains power over politicians, the Corruption of Romanism in the Philippines and Puerto Rico. The infiltration of Romanism into Government. How murder is committed in the name of Romanism. The curse pronounced upon excommunication. (Remember the Catholic Church preaches eternal Hell-torture for anyone who disbelieves the weird superstitions they seek to impose on all others.) — Mimeographed condensed edition \$1.00

SUPERIOR MEN by James Hervey Johnson and Religion A Primitive Fable by Dr. J. M. Wilson

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THE WIDE, WIDE MOVEMENT

by ELDON SCHOLL



All organizations are urged to send in their news, programs, activities, elections, socials, past or future, and pictures of meetings, officers or members, or anything of interest to Rationalists.

In May, 1949, "Pageant" magazine published an article "An Atheist Talks Back" which began "I don't believe in God." — The author "anonymous," did a fine job of showing what the publishers subtitled "the other side of the story." He listed some statistics that were interesting and never printed in any Freethought papers. Now, after eleven years, the same magazine has come out again for the "other side." In the July, 1960, issue is an article by Arnold Hano "What Happens When You Don't Believe in God," with a short explanation about the article by Patrick Murphy Malin of the American Civil Liberties Union. Mr. Hano's article shows that the Atheist has a good fight ahead for his rights. Rather than fighting other people's battles . . . we should be fighting for our own civil and social rights. After the Negro has won his battles, the atheist will still be a second-class citizen. Where will he be eleven years from now? Two articles on our side in eleven years is pitifully inadequate — but it's two more than any other popular magazine. Grateful readers should thank (by letter) the editors of this magazine. Write to: Pageant, 535 5th Ave., New York 17, N.Y.

On May 20th Karl E. Pauli debated Rev. Samuel Voisard's charge that "Atheism is a False Doctrine". The hall that had been rented was withdrawn for the debate at the last moment but with pressure brought to bear by the AMERICAN RATIONALIST FED., the owners decided to let Mr. Pauli use the hall after all. News of the change was not passed around soon enough and the hall was not filled due to many who thought the debate canceled.

David C. Duncombe, Cross River, New York, was fired from an

Eastern Prep school as a teacher because of his views on religion. His seniority of five years did not count. He said that he would like to see the ARF hold the same legal status as the churches.

Forest Lawn Cemetery in Glendale, California, would not accept the ashes of Caryl Chessman on the grounds he was an agnostic.

The IOWA RATIONALIST SOCIETY is the latest group to affiliate with the American Rationalist Federation.

New York City is showing signs of starting a Rationalist group. Interested readers should write: Irwin Brodsky, 417 E. 89th St., New York City, N.Y.

On May 8th, Simon Emier of the Cleveland Humanist Society proved that the Bible is not divinely inspired in a debate with Rev. Earle H. West before 500 people at the Cleveland Unitarian Church. The two hour program was a success and was reported in the newspapers.

Ralph Blois, who edits his lively twice-monthly paper, FACT, has come out with a quarterly FACT DIGEST of 24 pages, well presented and intended for the general public, not necessarily for Freethinkers. — Says Blois: "Dear Christian: Please bear with us. We have heard your case on radio, TV, and the newspapers for years. Now hear our side, please." For information write FACT, P. O. Box 273, Rockford, Illinois.

All Freethinkers are invited to free camp grounds and shelter at the greatest mountain scenery in the world by veteran Freethinker Jack Bays, Cedaredge, Colorado. The grounds are at the foot of Simpson mountain, northwest of Cedaredge, close to Highway 50.

An excellent little folder concerning a Catholic for President is published by POAU, called: — Protestants, Catholics & Politics. Its one of the best to hand to Protestants or non-Catholics and it would not hurt Catholics, either. They are 5c, 100 for \$3.00, from POAU, 1633 Massachusetts Ave., N.W., Washington 6, D.C.

In his series of radio addresses Joseph Lewis talked on the subject, "The Philosophy of Atheism," over station WMIE in Miami, Fla.

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Says Lewis: "The time is not far distant when a minister who takes money for prayers for the repose of the so-called soul of man, will be charged with misrepresentation and fraud just as others are now being apprehended for schemes of deception." Near his conclusion he said: "Only when man ceases to be a child, only when he finally emancipates himself completely from the fetishes of religion, and gives up his silly and childish ideas concerning the existence of God, will he be able to rise to that commanding position and station in life when he can be truly called a Man! Let me convert the houses of superstition in this country into institutions of learning, and I will make the United States of America the mightiest empire that ever existed upon this earth."

The annual Spring Picnic of the RATIONALIST SOCIETY OF ST. LOUIS was held at the home of their Chairman, Era Hunter, for another successful event. Bakery items, donated for the event, were sold for the benefit of the Society.

Twenty-six members of the FREE GEMEINDE of St. Louis traveled by bus to the Recreation Camp of the Workmen's Benefit Fund at Genoa City, Wisconsin, for a social event in July. They enjoyed picnics, visit to the Old Folks Home, swimming, a visit to the Urnenheim, and meeting with many of the men and women who made themselves known in the labor, fraternal, and progressive movements in the past generation. The Camp is the location of the Convention of the American Rationalist Federation, held in August, which will be reported in the next issue of AR.

The CONGRESS OF BALANCED LIVING, held in St. Louis, Mo., in August, brought together — probably for the first time — such diverse groups as the Unitarians, Humanists, Ethical Culturists, Rationalists, Henry Georgists, those interested in mental health, vegetarianism, and others. Washington University was one of the sponsors and the Congress was held in the new air-conditioned David P. Wohl Center on the campus. — The Rationalists were represented by Richard Dannells, Treasurer of the American Rationalist Federation, and Dr. Lowell H. Coate, Editor of the American Rationalist. More reports on this event in a later issue.

Rationalist groups should look into the fantastic growth of the Long Island Ethical Culture Society that recently dedicated its new modern building. They started in 1947 with 100 members and now have more than a thousand! This includes 300 children in the Sunday school. The new building has eleven classrooms. On Dedication Sunday there was not enough room for all and the members had to be split into two groups to accommodate them all.

Members of the NEW ZEALAND RATIONALIST ASS'N for 35 long years have looked forward to the possession of their own building. It took weeks of full day work for the secretary to manage the financing. Thanks to two large donations the building, located at 64 Symonds St., Auckland, was purchased. With 5,000 square feet of space, the organization will have a club room, library, office and kitchen. Part of the building will be rented to doctors and

other professional or business use. It must be noted that the meetings of the executive usually last until midnight and at some meetings they must adjourn to another day in order to get all the work out. This is a hint to many of our American groups that long hours and hard work are necessary to be successful. The May-June issue of the "N. Z. Rationalist" pictures the new buildings as well as the Rationalists in a march carrying banners of their Association in a race protest with the Citizens' All Black Tour Ass'n. One of their slogan posters: — "Segregation Unscientific" was mentioned in the news services. It will take well over \$4,000 to cover the cost of alterations to comply with city laws and assure up-to-date facilities for the Ass'n and renters. This will include electrical, plumbing, fire escapes and other additions. Their previous cramped quarters made it difficult to manage the fine library. They decided to charge a small amount for lending books from the library.

Since adding articles in the African's tongue the RATIONALIST ASSOCIATION OF SO. AFRICA added the African title to their publication alternately leading with English and the African language. The last issue was titled: **Die Rasionalis**. Some of their recent programs included Miss Fanny Klenerman speaking

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on the theme "Modern Literature and Mysticism"; a series of four lectures by Dr. Edward Roux at the Cape Town City Hall included "Evolution and the Origin of Man, Is There Anything in Telepathy?" "Jesus, Myth or History" and "Miracles, Past and Present." Mr. R. G. Robinson of the Philosophy Dept. of Witwatersrand University spoke on "Analysis of Moral Concepts." Dr. Brian Norgarb lectured on "Religion and Human Unhappiness." Dr. Norgarb has roused a storm of controversy as a result of various lectures he has given on sex and morals.

The League of Austrian Freethinkers, before Hitler a mass organization, has been virtually ground down in its vain effort to serve two masters, Freethought and the Social Democrats, who as bed-fellows of political Christianity have made their truce with the Church. In Graz, however, a group of nationalistic civil servants have formed the "Koerperschaft der Kirchenfreien," a corporation for the protection of those who renounce allegiance to any church or organized denomination. They are by no means atheists, but in a state where the Roman Catholic Church reigns supreme it is essential for all groups of dissenters to have their body of mutual protection. It is gratifying to hear that both groups, the Freethinkers and the "Kirchenfreien" agreed to join forces against the Catholic moloch. The Coalition government proposes a restitution of 10 percent of the estates taken from the Holy See in 1782 by Joseph II, and to indemnify the RC Church for the remainder by paying rent on a yearly basis. In contrast to this proposal it must be stressed that, unlike W. Germany, Austria has not yet seen fit to indemnify the victims of Nazi persecution. To make matters worse, funds were produced to indemnify Nazis (Austrian) who "suffered" thru denazification and money was then found to pay a first installment on claims for war damage to Roman Catholic property!

Sir Julian Huxley lectured on the subject "The Faith of a Humanist" on the BBC. Other signs of better relations between the Humanists and the British Broadcasters were the discussions on ATV between Father Huddleston and Francis Williams and an interview by E. M. Forster.

FREETHINKERS OF SO. CALIFORNIA, busy as usual with a round of lectures, meetings and parties, report the undisputed success of their July 16th Hawaiian Under the Stars Garden Festival, held in the beautiful gardens of the home of Drs. Bettina and Philip Accardo, where hula-huts, palm-fringed and net-draped, in the glow of Chinese lanterns, and Hula girls, flitting back and forth in shimmering **Hula skirts**, flower leis and other Hawaiian apparel, served **Hawaiian punch**, fruit and dates, American popcorn, and other goodies.

Entertainment for the occasion included native Hawaiian dances by the famed Freethinker Hulaettes, followed by hilarious audience participation of undaunted, fearless males who proved they, too, could "flip a hip" in the best Hawaiian tradition.

Popular, of course, was the showing of the movies taken at the Feb. 13 Annual Banquet of Freethinkers of So. California, which gave everyone the welcome opportunity to relive the entire evening's procedure and see again our distinguished speakers and guests as well as get a quick look-see at his own visage — intent either upon swallowing a morsel of chicken, laughing at a joke, talking with a dinner guest, or **applauding a speaker or entertainer.**

Credits and thanks go once more to Dr. Lillian Starr as Chairman, to Dr. Maxine Negri as Entertainment Director, to the Hula-ettes, to Loren Todd for his colorful and attractive poster drawings of Island scenes, to the decorating committee, to our members who baked and donated those delicious cakes and cookies served later with coffee, and to the **Accardos**, our delightful host and hostess, for the use of their lovely home.

Dynamic James Hervey Johnson, well-known publisher of Superior Books and prominent leader and writer in the freethought movement, packed the hall when he addressed FREETHINKERS OF SO. CALIFORNIA on June 12th, at their monthly meeting at the Embassy Auditorium Building in Los Angeles. Topic of Mr. Johnson's address: "Concrete Benefits to the Individual as Gained from Aggressive Freethought Action."

Well aware that there is nothing so dear to the heart of a freethinker as a chance to "be heard," FREETHINKERS OF SO. CALI-

FORNIA held another of their popular OPEN FORUM POWWOWS at the Embassy Building on July 10, this time under the expert guidance of soft-spoken but (when necessary) hard hitting Editor Lowell H. Coate, whose wide knowledge of world problems and their many, many abstruse ramifications — plus his conciliatory ability to toss in a joke or two when diplomacy asks for it, makes him an invaluable monitor and director at such affairs. Topic of the discussion: "The Events and Challenges of Today in Relation to the Freethought Movement."

Thanks to the generosity of member Wesley P. Middleton, the Freethinkers of So. California became the proud owners of a new 50-star flag of the United States of America, which was formally presented by Mr. Middleton at the organization's July 10 monthly meeting and the Pledge of Allegiance conducted by him.

WITHIN THE ARF...

(Continued from p. 21)

thought leader Colin McCall to the USA in the Fall of 1961 for a continental lecture tour.

3 — Recommendation to develop a program to expand the ARF.

4 — A resolution to restrict ARF activities to rationalism and the welfare of its members.

5 — Revocation of last year's resolution supporting Esperanto.

6 — The acceptance of Dr. Oscar Riddle's banquet address as the official position of the ARF in the Presidential campaign of 1960.

Then the delegates voted in officers for the coming year as follows: Dr. George Fink, President; Herman Massman, Vice-President; Clifford Knowlton, Vice-President; Ralph Blois, Secretary; Richard Dannells, Treasurer.

With much jubilation from those in attendance it was agreed that St. Louis would make an excellent location for the 1961 ARF Convention. See you there?

There is a need for you in the ARF. We would particularly like to hear from those interested in forming groups in their own city. Write for descriptive literature today. Write to:

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RALPH S. BLOIS,
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THE MONTH'S SELECTION

The Great Debate Begins

With the announcement of the candidacy for President of a Roman Catholic Senator, a great religious debate is most surely on. Related issues are the "population explosion," freedom to establish birth control clinics, and U.S.A. freedom to send help for similar programs abroad. Also part of the debate are released time religious education and supplementary aids to private denominational schools. The rerun of the notable television program discussing the population problem was marked by the flabbergasting of scientist Brown by a Catholic layman who seriously proposed to let population mount and send the surplus population to the moon. "We are at an impasse!" declared Brown.

Paul Blanshard recently appeared on Mike Wallace's program and soon afterwards as the guest of Dave Garroway along with Roman Catholic Senator Eugene J. McCarthy of Minnesota on the morning news show.

Look Magazine has entered the debate. In the issue of Feb. 16, there appeared answers by the Rev. John O'Brien, Ph.D., a Roman Catholic Priest, to a series of questions from the Editor of the magazine relating to the general question: "Can Catholics Separate the Church and State?" We have just learned that Dr. John Mackay and Bishop Oxnan for POAU will issue a joint statement in Look for April 3. The Editor of Free Mind was asked (presumably as AHA Executive Director) by Look to comment on Father O'Brien's replies. We do not know whether Look will use the reply but here was what Edwin Wilson said:

"Father O'Brien's statement has so many obvious reflections of his particular bias that actually nothing short of corresponding full scale answers to the same questions by some eminent Protestant clergyman and some spokesman for the secular world could do justice to those who honestly differ with him.

"They say: 'a bias recognized is a bias sterilized.' My bias is that of a Humanist. I write from the viewpoint of many loyal Americans who claim adherence to no confessional faith. I write also as an anti-clericalist. Clericalism is the effort of ecclesiastical authorities to obtain and use public funds and political power for the advancement of their sect. One can understand anti-clericalism when one reflects that in France, Italy, Mexico and elsewhere, there have been strong anti-clericalist movements among Roman Catholics.

"I find it absurd for Father O'Brien to blame POAU for the recent apprehension over the advance of clericalism in general and Roman Catholicism in particular. POAU is a result, not a cause. What caused POAU and all recent concern for Separation of Church and State was the thrust for the use of public funds to pay the bill for the Roman Catholic parochial schools, and for released time religious education, utilizing public school funds and authority, a demand that was initiated by His Holiness the Pope in encyclicals issued in 1939 and 1940. When the Holy Father

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made it clear that he was grieved at 'the Godlessness of America's public schools where Christ is seldom allowed to enter,' church historians recognized in the language a call for Catholic action. Priests and nuns were what was wanted in the schools. The Protestants had already opened the door to ecclesiastical invasion by their released time program but the Catholic walked in. This made the McCollum decision and the continued defense of Church and State separation necessary.

"The Roman Catholic church is no longer properly referred to as a 'minority' group, as does Father O'Brien. It is no longer the era of the Know Nothings. The Roman Catholic church is now the largest single organized religious group in the United States. Many of us feel that its clergymen are under orders and its members disciplined in ways that are often out of accord with the scientific spirit and the democratic attitude.

"Can one be politically a democrat and religiously an authoritarian? This is essentially the major question before us. In other countries, such as France or Spain, in cases of divided loyalties, the Catholic politician has almost always decided for the Church rather than the State. In the U.S.A. statesmen and jurists have been so impressed with the political power of the Roman Catholic church that they have regularly allowed themselves to be marched to the Red Mass for instruction in the Church's view of their duty at the hands of high ecclesiastical authorities. We can be sure that every Roman Catholic politician will be possessed of strongly ambivalent loyalties. At lower levels of our political life, the risk is not great; but a President appoints Supreme Court justices and affects legislation. We must not forget that the Bishops of the Roman Catholic church have sworn ceaseless effort to nullify the McCollum decision and its wall of separation; this ultimately will be done if at all by Supreme Court decisions. A President signs or vetoes bills; great issues such as checking the population explosion at home and abroad will be the subject of legislation. We have seen recently the penetration of our national ideology with the symbolism of theocracy in which 'one nation under God' becomes perilously close to 'one nation under the Church.' On such issues, with the unyielding claims of the Roman Catholic religion on its adherents, we cannot be sure which loyalty will prevail.

"There is, for example, the great need for Federal Aid to our public schools. Opposing it to parochial schools, the Roman Catholic

political pressures have again and again, in such aid except on the terms of equal availability—recent decades, blocked the extension of better educational facilities to the children of America in schools open to all on equal terms. Moreover, it is sheer sophistry to say that bus rides, school lunches and text books are an aid to the child only and not also to the Church. They most certainly are a very great aid to the Church, and this aid is at public expense. The free 'public' text books distributed to pupils of parochial schools often bear the imprimatur of some authority in the Hierarchy. In New Mexico where over a hundred nuns taught, it was held by the State Supreme Court that there was no separation. Ultimately, a President appoints the jurists who may make the final decisions in such issues.

"American law permits the Roman Catholics, Lutherans, Jews, or those of any other sect to have their own schools — at their own expense. Good evidence has been presented (see Arvid Burke's, "Defensible spending for Education") showing that a dual system of schools (public and parochial) does not save money but actually costs more and lowers the standards of education. There is no injustice in the fact that all citizens must support the public schools of America. They are always available equally to the children of all citizens.

"A final word. It is the authoritarian system represented by the Roman Catholic church and the claim of an exclusive possession of "The Truth" on which that system is founded that is the basic cause of apprehension among non-Catholics and of extreme demands by the Roman church; it is not the rank and file of the lay members of the Catholic church itself who are to blame. In many-sided America we can get along amicably on a pluralistic basis that really will work only if the claims to exclusive 'Truth' or to racial or religious superiority by any group are relaxed in favor of an undogmatic relativism that sees all groups as possessed of differing approaches to highest value and the good life. Humanism also must itself guard against intolerance and dogmatism. It seeks the good life here and now and holds that it is very probable that when we die, we will be dead. It is agnostic toward a prayer-hearing God. Yet Humanism seeks by intelligence and cooperation, the high ideal of a shared and peaceful world in which all men can live in mutual tolerance through representing a great variety of outlooks. The man best suited for President should be one who can respect and serve all men, including non-conformists."

—Free Mind.

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